THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"O give thanks unto the Lord; for he is good: for his mercy endureth for ever" (PSALM 136: 1).

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WHICH HAS THE GREATER LIGHT?

I HAVE before me a little book entitled, "The Bible Teaching About Christ." At the foot of the cover is written, "The Utah Gospel Mission," Cleveland. It is published for the express purpose of carrying light to the "benighted 'Mormons'" in the valleys of Utah. The owners of the book are traveling in a caravan through Utah, and they pitch their tent just outside the "Mormon" meeting-houses, and hold meetings in the grounds.

On Sunday, June 13th, they visited our Sunday school and tried to prove to the theological class the error of their ways. I was absent, attending Mutual conference at Salt Lake City, but on my return I found two of their little books, which I have carefully read to find out if they can give me any more light on the things of God.

We appreciate their kind thought, and the desire they have to impart to their "Mormon" brothers and sisters the knowledge they think they have obtained; but after carefully studying their literature, I am forced to say that it seems like taking a candle to light a room already lit with electricity.

The writer of the little book says, "Christ came to earth as a teacher, to point the way to heaven," and we heartily agree with him, for did He not say, "I am the way"? But, speaking of the Godhead, the writer says, "The Three in the Bible are always named in the same order, Father, Son, and Holy Spirit. These are not three separate individualities, but are also One, whilst the One is not merely a single individuality, but is also triple in its nature. Whilst this is a mystery, and sounds contradictory, yet we are compelled to believe it on the authority of the Bible, or reject God's word."

As my brains are not capable of grasping such teachings, I turn

to the people this writer is trying to convert—the "Mormons"—and see what they have to say on the subject.

They teach that in the Godhead there are two great personages, Father and Son, and the reasons for their belief are found in the Bible record of Christ. He came to earth and obtained a body, and that body He used throughout His life, and He told His disciples that He and His Father were so much alike, that "He that hath seen me hath seen the Father" (John 14: 9), and not only were they alike physically, but spiritually they agreed so well, that, as He put it, "I and my Father are one." That they are two distinct individuals is proved by Christ's baptism, where Christ was seen on earth, whilst the Father's voice was heard from heaven, and also in the fact that Christ many times prayed to His Father. Had they been one and the same, how could Christ have prayed to Him?

Now we come to the third member of the Godhead—the Holy Ghost. The writer, in his little book, states that God is everywhere at once. The "Mormon" faith, backed by Scripture, says God the Father is in heaven, but through the Holy Spirit He is omnipresent.

The Godhead, then, consists of three personages, God the Father, the Son, and the Holy Ghost; God the Father and the Son possessing material bodies, and the Holy Ghost, a body of spirit.

Following the writer further, we find that he speaks of Genesis 1: 26, where God says, "Let us make man in our own image," and he adds, "of course, this likeness must be in some sphere of being which God possesses; it would be entirely irrational to seek it in such things as the color of our hair, for instance, or in bodily resemblance of any kind, for God is spirit, as Christ Himself told us, and hence the likeness must be in our spiritual nature."

The "Mormons," however, take it that God meant just what He said. He made man in His own likeness and gave us a body and a spirit, such as He Himself possesses, as is amply proved by the Bible. As to the teaching of a plurality of Gods, of which the writer accuses us, we answer that we teach nothing but what the Scriptures teach, so that the charge is directed against the Bible—not against us. We also believe that as man is, God once was, and as God is, so man may become. Blasphemy! May be; but if so, then are sectarian ministers blasphemers also. In any sectarian church this is the doctrine you will hear—Christ was once a helpless babe born into the world, just the same as other children are born. He grew up, passed from childhood to manhood. He died, and rose again, and is now sitting at the right hand of God, sharing His glory. In other words, He is now as God, but once He was a man. He said Himself, "I am the way," and bade us follow where He led. If we do that, then one day we shall be as Christ is now, as God. But, as God is progressing, too, He will always be as much ahead of us as He is now. He will still be God of gods.

"Thou shalt have no other gods before me," God declared of old. What did He mean? Just what He said; that He was the God who stood at the head, and we were to place none before Him; but He never said none were to come after Him, and, as Exodus 15: 11; Deut. 10: 7; Joshua 22: 22; Psalm 86: 8, etc., speak of God as "God of gods," what are we to understand, if not that God sits enthroned amidst others who have risen to the high position of gods, and that every man who will but conform to the will of God may one day become as He is now. What an incentive is here for man to strive to conquer sin, "to keep himself pure and unspotted from the world"! Could frail, erring man only realize the latent powers within him that he has lying dormant within, surely he would arise and use those slumbering powers! "Be ye therefore perfect," said Christ, and to be perfect is surely to be as God; then where is the blasphemy in teaching neither more nor less than Christ taught?

MOLLIE HIGGINSON.

FLOWERS AND WEEDS.

LIFE is a garden wherein both weeds and flowers are growing. The garden is not a private estate, but is open to all. It abounds in a vast variety of plants. Every day and hour we may see the beautiful and the ugly vegetation. Among the weeds are hatred, envy, jealousy, and strife. Some of the flowers are love, kindness, patience, and helpfulness. The flowers and weeds do not grow in separate parts of the garden, but are found side by side.

Observe the conduct of the people as they pass along. Some are very fond of the weeds, and seem to bruise and even deliberately destroy the flowers. Those individuals are vicious in their habits; it is not safe to associate with them. Others there are who show from their actions and their appearance that they are inspired by noble ideals. They love the flowers and dislike the weeds. The former they protect and nurture; the latter they root up and cast aside.

To the lovers of the flowers, who are ever filled with delight because of the beauty and the fragrance of the floral life, it seems strange that men and women can obtain any satisfaction from cultivating the misshapen and foul-smelling weeds. Those horrid growths bring harm to all who touch them; the flowers possess healing properties, and never produce any ill effects upon those who handle them.

The flowers and the weeds have been growing together in the garden for many ages, but it can be confidently declared that, in time, a Master Gardener will come and utterly destroy the weeds. Then the flowers, unhindered, will bloom in resplendent glory, diffusing a sweeter odor and displaying a more wondrous luster.

Liverpool. J. E. C.

MINUTES OF THE BIRMINGHAM CONFERENCE.

THE Birmingham semi-annual conference was held in the Latter-day Saints' Chapel, corner of Sycamore Road and Booth Street, Handsworth, Birmingham, Sunday, November 15th, 1915. There were in attendance: President Hyrum M. Smith of the European mission; Elder J. M. Sjodahl of the Liverpool office; President Ernest E. Greenwood and Elder H. Leroy Frisby of the Nottingham conference; Elder Elmer B. Edwards of the Bristol conference; President James Judd and eight traveling elders of the Birmingham conference.

The morning session commenced at 10:30 by singing, "Did you think to pray?" Prayer was offered by Elder Elmer B. Edwards. Singing, sacrament hymn, "How great the wisdom and the love." The sacrament was administered by Elders Gerald R. Eldredge and Harry L. Strong.

President James Judd extended a hearty welcome to all present who had assembled to hear the word of God. He spoke of the responsibility resting upon the Latter-day Saints as messengers of the Lord to the nations of the earth.

Sister Edith Smith gave a brief history of the life of Moses.

Phyllis Smart, of the Primary class, recited the 23rd Psalm.

Sister Hettie Smith sang a solo, "The Unknown Grave."

John Joseph, of the Kindergarten class, recited the first four verses of the 113th Psalm.

Sister Edith Griffin recited the 89th Section of the Doctrine and Covenants, "The Word of Wisdom."

Sister Mollie Dobell recited James 2: 14-20.

Harold Smith recited the 91st Psalm.

Brother Charles C. Edwards sang a sacred solo, "Galilee."

Elder J. M. Sjodahl then addressed the conference. He said he was greatly interested in listening to the children, and congratulated those who were teaching them. He spoke of the necessity of training children in their youth, and referred to the words of the Savior, that we must become like children before we can be admitted into the kingdom of God.

Elder Leroy Dance expressed his pleasure in being permitted to bear his testimony to the truth of the gospel, and spoke of the unity that exists among the saints because they have divinely called men to instruct them. He showed the different ways God has in revealing His mind and will to His children, and how the Savior called His disciples. He testified that John the Baptist, and Peter, James, and John conferred the power given them by the Savior upon the Prophet Joseph Smith.

Singing, "Love at home." Benediction by Elder Lyman E. Sevy.

The afternoon session commenced at 2:30 by singing, "Guide us, O Thou great Jehovah." Invocation by Elder H. Leroy Frisby. Continued by singing, "Beautiful Zion." The infant daughter of

Brother and Sister Norman Dunn was blessed by President Hyrum M. Smith.

The names of the general and local authorities of the Church were presented by Elder J. Melvin Toone, all of whom were unanimously sustained. The labor report for the past six months was also read.

Elder Lyman S. Sevy was the first speaker. He expressed his appreciation of the opportunities and experiences he has had during his mission, having gained a broader conception of life. He spoke of the liberty of speech and freedom of conscience gained during the Reformation. But Luther's doctrines, he said, were insufficient for salvation. He spoke of the need of revelation to correct error.

Elder J. Fred Swinger was the next speaker. He counseled the saints to live up to their covenants with the Lord; referred to the Scripture as being profitable for advice and instruction. He spoke of the wickedness of the world, but, he said, the Lord always gives man an opportunity to repent before destruction comes upon him. He cited Bible instances as proof of this. As in the days of Noah, so should it be before the coming of Christ. God had sent prophets into the world to declare repentance unto this generation. The speaker counselled the saints to live the Word of Wisdom, for it was profitable, and great blessings could be obtained thereby.

Elder Sydney R. Godfrey said mankind was placed here for experience, but should give heed to the lessons taught by the life of Christ. He showed the difference between worldly sorrow and godly sorrow. He spoke on the necessity of a forgiving disposition. Forgiveness, he said, is one of God's greatest gifts, but it is received on condition that we forgive others.

Sisters Louie and Lizzie Welch, from the Leicester branch of the Nottingham conference, sang a duet, "Sometime, somewhere."

Elder J. Melvin Toone explained the purpose of the coming forth of the Book of Mormon, and showed that it made plain many precious truths about which the Christian world was in doubt. Disputes over baptism, he said, are not of God, for contention is of the devil. Baptism must be applied by immersion. He bore his testimony to the divinity of the mission of the Savior, and the restoration of the gospel.

Singing, "We thank Thee, O God, for a Prophet." Benediction by Brother Robert L. Dunn.

The evening session convened at 6:30. Singing, "Do what is right." Invocation was offered by Elder J. Wesley Chipman. Singing, "The Spirit of God like a fire is burning."

President Smith was the first speaker. He expressed his pleasure in hearing the brethren declare the word of God. He rejoiced to mingle with the saints; and hoped their friends would investigate the principles of the gospel, and give heed to its teachings. "Mormonism," he said, had come to do the world good, and if any

member had done harm, it had been contrary to its teachings. He testified that many had been blessed by obedience to its principles. He read from Matt. 7: 24-27, and said the elders have authority in the world to proclaim the restoration and the first principles of the gospel. One of these principles will not gain one salvation, but all must be complied with, and then the Holy Ghost is given to man so that he may know of the truth. If one expects to go where God is, he must be continually progressing, because there is no stopping place. President Smith advised all to study the Scriptures. All men, he said, with the exception of a small percentage, believe in some form of worship, and it is far less harmful to believe in low forms of worship, than to deny the existence of Deity. But God has revealed Himself, and that ends all controversy; so after hearing, we ought to build houses on solid foundations. He said the churches of Christianity were built upon sandy foundations, and, therefore, were wrong, and would fall, and advised the saints to continue in doing good. All should attend faithfully to their religious duties. It is wrong to break the Sabbath day; not to honor father and mother; to steal, to hate, or to covet. Speaking of hatred, he said God will not dwell in a heart subject to that passion. For he who hateth his brother is a murderer in his heart. He advised the saints to live the great commandment, to love one another. No violence, he said, was ever manifested in the life of our Savior. He said there was no cause for discouragement, for we were fighting for the right. He read the parable of the ten virgins. Those who do not keep the commandments, he said, are unwise. God is willing to save all men, but will force no one into His kingdom. All have their free agency. The atheist denies God, yet he does many things that are good, and says it is wrong to do certain other things; but how could he know right from wrong, or good from evil, unless God had made it known? He illustrated this from life, and showed that those who learned and accepted theories taught by man were much better off than the one who rejected everything. The speaker closed by declaring very forcibly the restoration of the gospel, and bore a sincere testimony to its truth. He promised all men that they should have a testimony by investigation and prayer.

The Handsworth choir sang the anthem, "This is the day."

Elder J. M. Sjodahl was the last speaker. Two years ago, he said, nobody anticipated the conditions now prevailing in the world. Are not the nations Christian? Have we not a civilization far more excellent than any that has preceded ours? Such questions were naturally asked when "alarmists" sounded the cries of warning. And yet, to-day, countless thousands in the battle-lines drawn across the face of Europe are killing each other day and night. Countless thousands have been torn away from wives and children, and are now in exile in the hands of enemies. And scenes of horror which we shrink from mentioning, are

enacted in many places. The speaker then declared that these things had come to pass just as the Lord, through his servants, had declared. But although the adversary seems to have the upper hand, God rules. And He is about to establish the reign of peace and justice. Militarism must be broken down, as a preparation for the Millennium. Palestine must be freed from the indescribable tyranny of the Turkish misrule, and this will be the outcome, if not of this war, of some future gigantic conflict. Great Britain has a mission to perform, at this time, of immense importance to the entire world. The lesson of this war, the speaker said, is, "Behold the Bridegroom cometh; go ye out to meet Him."

Singing, "O my Father." Benediction by President Ernest E. Greenwood.

On Saturday, November 13th, 1915, at 3 p.m., a Priesthood meeting was held, at which the elders expressed their feelings with regard to the work, and received valuable instructions and advice from President Hyrum M. Smith, Elder J. M. Sjodahl, and President Ernest E. Greenwood.

J. Melvin Toone, Secretary of Conference.

"DOES GOD PERMIT WAR?"

A weekly newspaper, in a recent issue, devoted an entire page to the discussion of the subject: "Does God Permit War?" From the general line of thought in this article, it appears that the writer would have us believe that, if there is a God, He should step in and stop this present conflict.

Is it reasonable to believe that God will step in at this time and destroy man's free agency? No, He will no more compel man to work righteousness than He will allow the evil powers to compel him to sin. Man has had his free agency ever since the world began; yes, according to our belief, even before the "foundations of the world were laid."

It is hard for some people to see that this present war is a consequence of broken laws. Man has always tried to throw the responsibility for misfortunes upon someone else. He started to do this when in the Garden of Eden, and he has continued to do so ever since. Some, with cowardly irreverence, even dare to throw the responsibility upon God. Even though man knows the law, he often disregards it and then takes a chance; he thinks he can dodge the results in some way or other. But invariably he realizes the words: "He who breaks, pays." When a man permits a torchlight procession to parade through a powder magazine, it is not relevant to refer to the subsequent explosion as "one of the mysterious workings of Providence." And so it is with God's laws. If we break them, we must suffer the consequences.

Leicester. H. Leroy Frisby.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 25, 1915.

EDITORIAL.

MANY HAPPY RETURNS!

On the 13th of this month occurred the seventy-seventh anniversary of the birth of President Joseph F. Smith, prophet, seer, and revelator to the Church of Jesus Christ of Latter-day Saints in this dispensation. The saints in Europe join their brethren and sisters at home in gratitude to the Lord for his life and services, and in prayer that he may be long spared and enabled to continue to perform the important duties of the high and holy position he now occupies, and in which he has been so abundantly blessed, and in which the saints have been blessed through him.

President Smith was born in Far West, Caldwell County, Missouri, on the 13th of November, 1838. He is a son of the saintly patriarch Hyrum Smith, and a nephew of the Prophet Joseph Smith, both of whom were martyred for the testimony of Jesus, as were our Lord's witnesses of old.

It has been remarked that the leaders of the Church, from the time of the Prophet Joseph to the present, have been endowed with the special gifts and qualifications necessary to lead and guide the saints under the particular circumstances obtaining during their ministry. Brigham Young was *the* man whom God could use during the time of the exodus and the laying of the foundations of the present state and settlements of the saints. John Taylor was *the* man for his time of persecution, when the saints were required to stand a moral test of extreme severity and show the genuineness of their faith. Wilford Woodruff was *the* man through whom the Spirit of the Lord could operate to bring about the "changed conditions" which were inaugurated by the promulgation of his famous Manifesto. Lorenzo Snow was *the* man to cope with financial difficulties, and by the aid of divine inspiration, to bring the Church out of bondage. Joseph F. Smith, in the same way, is *the* man for the present. He was required to carry the standard of the Lord at a time when persecution took the form of an effort to induce the United States government to deprive the saints of the civil and religious rights guaranteed to every American by the Constitution of the country, and he did so with unexampled faithfulness and ability, and with great success. He has stood unmoved in the thick of the battle; he has borne his testimony before the mighty men of the nation, with such convincing power, during the onslaughts of the adversary,

that enemies have become friends, and some who came to scoff, remained to pray. We fancy that the persecutors who caused the death of the Prophet Joseph and his brother Hyrum, at Carthage, wherever they may be at the present time in the Land of the Dead, are contemplating with indescribable pangs and remorse, the folly of trying to end the work of God by persecution. We fancy they know now, in their dark and gloomy abode, that they might as well have attempted to stop the sun in his glorious course across the expanse.

President Smith was, by his early experiences, well equipped for the position he holds. He was trained, in the hard school of life, to rely on the Lord, and to do his duty in all things, as in the presence of the Almighty. He has learned to mingle with good men of all classes. He is practical in all his undertakings, wise in counsel, patient and kind to all who approach him. He draws to himself and surrounds himself with the best of men, and has the advantage of their counsel and service, just as they have of the inspiration that comes through him. He is a liberal patron and supporter of schools, and literature, and arts, and all that tends to a higher life. As a result of his administration, the saints have advanced both spiritually and temporally. They live in peace with their neighbors, and they are respected and honored by all who come in close contact with them.

We have, then, every reason to be grateful for the services of our Church leaders, and to pray that they may continually have the influence of the divine Spirit to lead and guide Israel, through all obstacles, to the final triumph of truth and justice in all the earth. We say, with all the saints, Many happy returns of the day!

J. M. S.

AMERICAN CABINET AT PRAYER.

A PRETTY little anecdote is told in an *Associated Press* dispatch from Indianapolis, U.S.A., which is worth repeating. It is to the effect that President Wilson recently opened a cabinet meeting with prayer. The authority for the story is Bishop William F. Anderson of Cincinnati, who claims to have it from a senator, a close friend of one of the cabinet members who was present on the occasion.

The bishop told the delegates to a conference of the Methodist Episcopal Church that when the President arrived at the cabinet meeting, his face wore a solemn look. It was evident that the serious affairs of the nation were on his mind. He said to the cabinet members: "I don't know whether you, men, believe in prayer or not. I do. Let us pray and ask the help of God," and right there the President of the United States fell upon his knees and the rest of the cabinet did the same, and the president offered a

prayer to God. "While the war rages in Europe," the Bishop said, "we in this country should thank God that in this crisis of the world we have a chief executive who is a servant of God, and who stands with his hand in the hand of God."

Admiral Nelson was one of the great men of history who believed in God and prayer. On the 21st day of October, 1805, he wrote this petition to the Deity:

"May the great God Whom I worship grant to my country, for the benefit of Europe in general, a great and glorious victory; and may no misconduct in anyone tarnish it; and may humanity after victory be the predominant feature in the British Fleet! For myself, individually, I commit my life to Him that made me, and may His blessing alight on my endeavors for serving my country faithfully. To Him I resign myself and the just cause which is entrusted to me to defend. Amen. Amen. Amen."

The word of God tells us that "the effectual fervent prayer of a righteous man availeth much." And there are, in the history of man, many illustrations of that truth. "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit" (James 5: 17-18). The wonders of the day of Pentecost followed ten days of prayer and supplication; for it is said of the disciples, "These all with one accord continued steadfastly in prayer" (Acts 1: 14), and the result was, "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2: 4), and "there were added unto them in that day about three thousand souls" (Acts 2: 41).

It is usual to refer to the fact that every great, spiritual awakening in the world has been preceded by prayer. The Latter-day Saints know that the "great and marvelous work" of establishing the Church in this dispensation, is the direct result of faithful, earnest prayer. We are all familiar with the beautiful story of the prayer of the Prophet Joseph, which was answered in one of the most glorious visions ever vouchsafed to man in mortality. That was only the beginning of a life of supplication. Joseph Smith continued to pray, and was given another wonderful manifestation in the visit of Moroni, the heavenly messenger, three years after the first vision. But he was not yet qualified for the work before him. For four years more he continued to wait upon the Lord and to receive instructions from time to time; so that the coming forth of the Book of Mormon followed upon seven years of prayer and devotion. And when, finally, on the 6th day of April, 1830, the Church was formally organized, the Holy Spirit was poured out upon those present as on the day of Pentecost, so abundantly, that some prophesied, while all rejoiced and praised the Lord.

And, what is very remarkable, though generally overlooked, not only did the Spirit come upon the few who were gathered in the house of Peter Whitmer on that latter-day day of Pentecost, but it was truly poured out upon others as well: for in the year 1830 what is known in the religious world as a most remarkable "revival," beginning at Rochester, occurred in the State of New York, in which it is estimated that one hundred thousand persons professed to have been brought under the influence of religion.

These are a few illustrations of the efficacy of prayer. Examples might be multiplied indefinitely. The spectacle of the head of a great nation leading his counselors in prayer, before discussing with them the crisis then existing, is great in an age of indifference and infidelity; but the real wonder is that men generally, and statesmen in particular, do not avail themselves of the privilege of drinking continually at the eternal Fountain of wisdom and knowledge, as did Joseph in Egypt, or Daniel at the Babylonian court. A nation whose public servants desire to be led by the hand of God, need not fear being led astray. President Wilson has, in this respect, set an example which could be emulated, to their own advantage and the benefit of nations, by all the rulers of the world.

J. M. S.

Special Notice.—We beg to call the attention of correspondents to the new postal regulation that raised the postage on letters from one penny for four ounces, to one penny for one ounce. Please put enough stamps on letters accordingly. Private persons are no longer permitted to send newspapers to any neutral European country. They must be sent by publishers or newsagents who have obtained permission from the War Office. Papers to America should be sent the same way, as they may be held up and delayed if mailed by private parties.

Bishop Hall, who lived in a stirring time like our own, when great tides of action swept the world, gave some wise counsel for those who are tempted to live wholly outside themselves: "A man need not care for more knowledge than to know himself; he needs no more pleasure than to content himself, no more victory than to overcome himself, no more riches than to enjoy himself. What fools are they that seek to know all other things and are strangers to themselves; * * * that seek to vanquish kingdoms and countries when they are not masters of themselves; they have no hold on their own hearts, yet seek to be possessed of all outward commodities! Go home to thyself first, vain heart; and when thou hast made sure work there in knowing, contenting, overcoming, enjoying thyself, spend all the superfluity of thy time and labor upon others."—*The Outlook.*

IMPRESSIONS OF ZION.

BROTHER THOMAS T. COWPER, formerly of Liverpool, writes from Salt Lake City, under date of October the 23rd, 1915, as follows:

"My impression of Zion is exactly what I expected; that is, as regards the people, but the only friends I have made have been made in the meetings, and I have found good friends. I am certainly delighted with the conditions, both of the people with whom it has been my lot to come into contact, and the general conditions of the city. There is surely no finer city in this world than the so much talked-of 'City of the Saints.' It is no wonder that the elders and saints, who have once seen this spot, sing with so much enthusiasm the hymns and songs praising the beauties of their mountain home. If some of our anti-'Mormon' acquaintances could only see what a city Salt Lake City really is, the cleanliness of the streets, and the conditions under which the people live, they would be able to understand why the 'Mormons' are so anxious that other people should know of the gospel that has created such conditions and enabled the saints to build such a city. They would be able to understand why the saints are so anxious to come over to Zion, and why they are not so anxious, when here, to leave it again. They would understand that it was not the 'great wall,' so widely supposed to surround Salt Lake City, that prevented the people coming out, but the fact that they had found satisfaction in this quarter of the globe.

"Every day I stay in Zion the stronger becomes my testimony of the truth of the gospel, for each day I see more of the beauties of Zion, and I reflect on the fact that it is only a matter of seventy years since this place was a desert; in fact, such a desert that even the hearts of those who had toiled faithfully across the American continent, sank when President Brigham Young announced that this was the place appointed for them. In traveling to Zion, we passed over the route taken by the early pioneers, and during the last thousand miles, that is, from Council Bluffs to Salt Lake City, we covered almost the identical ground, and I had an opportunity of seeing what this spot looked like when the pioneers landed here, for some parts of the desert are still untouched, and there remains much of the sagebrush that made progress so hard for those saints. It was then that I began to realize what things were possible with the gospel to urge us forward, and I am trying to put the lesson furnished by the pioneers, that of perseverance, into practice in my life, that I may be of some service in the hands of the Lord."

ELDER ROBERT H. JONES writes from London, "We have already increased the *Millennial Star* subscription. I have the magazine announced in our meetings and, as a result, have obtained several subscribers." "Go, and do thou likewise."

AN ABODE OF LOVE.

As good news from a far country is like water to a thirsty soul, so is a cheery "good-morning" or "good-night" to a weary heart. Start the day right, first by prayer, then by a sprightly word for all. We should think it most impolite not to greet our fellow-workers. Then why not those who are near and dear to us?

"Honor thy father and thy mother." Our parents generally pass out of this sphere of life before we do; therefore, do not let them go without saying that kind word, doing that kind deed, displaying that unselfish motive, writing that long, interesting letter, you always have in your mind. By being kind, we not only make the recipient happy, but gain a solid satisfaction ourselves.

Do not spend the whole of your spare time away from home. Surely, if anyone has claim on you, it is father and mother, who have given the best of their years for you. Instead of making home a residence, where you only eat and sleep, make it a place where faults are righted, and virtues magnified; in short, a haven of rest. Life's best school is living with people; and in association with others, we learn our highest lessons. We need to have our sharp corners rubbed off, our little pet fancies punctured, and most of all, to learn self-control, and sweet reasonableness. Our home should be an ideal place, a restful spot, where joy and love abound; at least, that is what the God of love intended it should be. But, alas! that standard is often lowered by the members thereof, who mar its serenity, and unknowingly mould themselves at the same time.

"Peace at any price" is a good family motto, and if each member of a family would display his,or her, company manners every day, peace would be assured.

It is recorded of Raphael that ill humour could not exist in his vicinity, and there is little doubt that a sunny-tempered, loving member of a family can do much to prevent jars and discords.

There is not half enough love and affection in some homes. The members in many homes appear to be animated by that demonstrative spirit which characterized the gentleman, of whom it was said, he never told his wife he loved her until she was dying.

"There's no place like home" is always a compliment, but we, as Latter-day Saints, should see to it that it is, and always shall be a compliment, for this is the spirit of the gospel of Christ.

London. HILDA M. YOUNG.

THERE is enough wickedness in every man to make a demon out of him, if Satan can get the job. There is a possibility in every man of making a saint out of him, if he puts himself in the hands of Christ. We are transformed into the image of the one we serve. It is not so much a question what faculties we possess, as it is what we are going to make out of them. It is not so much a question where we are, as the direction we are traveling.—SELECTED.

LIGHT, HEAT, AND POWER.

WHILE traveling the streets of this great metropolis, performing my daily labor, that of tracting, I was greatly impressed by the words "Light," "Heat," and "Power," which were painted on the side of a wagon.

Light, in this instance, meant gas-light. How valuable it is! What brightness it infuses into the homes, shops, and factories! Little did we value it before the outbreak of war, as it shone from the large glass globes along the street; now, as we wander down the streets in darkness, we learn the lesson of appreciation.

Some of my readers may remember the old "rushlights," "dips," and "mould" candles, which seemed to make the darkness and gloom more visible. How you were troubled, when reading an interesting book, by having to stop and "snuff the candle!" Then those old oil lamps in the street! Who can estimate the value of gas light?

Heat, of course, meant gas-heat; and how valuable it has been! Think of the many homes made pleasant by the presence of the little gas radiator. How valuable is the gas cook-stove to the husband who has, of necessity, to rise early in the morning in order to gain his livelihood! How much labor is lessened, by its presence, for mother! Poor old grandmother, with the "turnspits," smoke, and "bottle-jacks"!

Then let us look to the little, unique gas-engine, with its revolving wheel, running so smoothly, and at such a high rate of speed, ready to supply motive power to the different kinds of machinery.

Whence comes all this light, heat, and power? From an unseen center—the gas works, where the invisible gas is generated, then conveyed to the different points and parts of the city by unseen pipes to the small gas jets, and hence to the burners.

My readers, no doubt, are wondering why these plain, simple words should greatly impress my mind.

Some few years after Christ's ascension, men departed from the way of life eternal. By their actions they dimmed that glorious light which Christ had brought into the world. They cut the plain and simple, yet precious parts from their guide—the Bible. They thought if little light was shining, the destroying angels passing over could not see where to drop a deadly shaft; forgetting that infinite beings can pierce the darkest and most remote corners of the universe. Having lost the Priesthood, which is a key to the inexhaustible store of light, or knowledge, they no longer could "snuff" their light, or replenish their store-houses. The whole world was plunged into darkness. The ecclesiastical dignitaries were as "rushlights," "dips," and "mould" candles. They were like gas-burners without gas. Revolutions took place, reformers came forward, forming creed after creed, until there seemed to be naught but war over the Scriptures. Amid all this

confusion, there arose a boy, who some day shall be counted great in American history. He came of a pious family, and was taught to read the word of God. Such words as Paul's, "God is not the author of confusion," caused him to think. Confusion was all he could find in the existing religions. What must he do? "To the law and to the testimony." Therein he found that God would give wisdom to those who ask in faith, nothing wavering. He appealed to the orbs above, and what a glorious light met his gaze when two heavenly beings, God the Father and the Son, came down! He was told things which quieted his mind, setting aside the doctrines of men. After once having beheld this incomparable light, he longed for another gaze of it. His prayers ascended to God, and his desire was granted. Many different times he beheld heavenly beings, and gained knowledge from them.

In the year 1829, he received the key which had been lost for so long, and gained access to the inexhaustible store of knowledge. As the doors were opened, floods of light came into this dark world; heat and power were brought into the world from the same source. Men who received the precious gift of the Holy Ghost were warmed; their very souls were radiant. The power that came with the priesthood is not governed by the gravitation of this earth; it extends beyond the grave into the eternal realms of God.

Whence comes all this "light, heat, and power?" From an unseen center—from God in heaven, in whose presence all things for the good of this universe are worked out; and thence it is carried by the spirit to appointed vessels on earth. We become one of those vessels when we comply with the law of baptism, and hands are laid upon us for the reception of the Holy Ghost. Thus we become lights to this darkened world. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." In order for the gas-burner to give forth its best light, the pipes must be clean. A very small particle will impede the force of the gas, thus causing the light to become dim; and if it is allowed to remain there, will gather to it more particles, until the entire supply is shut off. Likewise with our bodies. Transgression of the "Word of Wisdom" will impede the Spirit of God, the source whence knowledge comes, thus obscuring our light. We not only bring condemnation upon our own heads, but we put a stumbling block in the path of our weaker fellows, who have not yet affiliated themselves with the Church of God.

We pray for wisdom and health; we know from whence each comes, yet we shut the door, or hang a curtain over the place where they should enter. We ask God to bless our food each time we sit down to partake of a repast. Can we expect Him to bless the cup of tea or coffee? No; for He has commanded us to leave it alone. Some say the Word of Wisdom is not a command. Listen to the words of President Joseph F. Smith at a conference held in October, 1913: "If I may indulge just a moment. The reason why

the Word of Wisdom was given, as not by 'commandment or restraint,' was that at that time, at least, if it had been given as a commandment, it would have brought every man addicted to the use of these noxious things under condemnation; so the Lord was merciful, and gave them a chance to overcome, before He brought them under the law. Later on, it was announced from this stand [Salt Lake Tabernacle] by President Brigham Young, that the Word of Wisdom was a revelation and a command of the Lord. I desire to mention that fact, because I do not want you to feel that we are under no restraint. We do not want to come under condemnation."

Remember whence this law came. Remember that it was given for our perfection. Remember "from whom our blessings flow."

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A CHRISTMAS STORY.

A SPECIAL feature of the Christmas number of the *Millennial Star*, this year, will be a Christmas story of timely interest, written for the *Star*. There will be some other timely articles in the same issue. Readers of the *Star*, who would like to distribute the number among friends, should send in their orders now, to give the publishers an idea of how many extra copies to print. Let us give the *Star* as wide a circulation as we can. Everyone likes to read a good Christmas story, and we venture to hope that this is one.

FROM THE MISSION FIELD.

Baptisms.—On the 5th of November, 1915, in the river Gipping, at Ipswich (Norwich conference), three souls were baptized into the fold of Christ. Elder G. Sandford Pincock officiated.

A baptismal service was held on Monday, November 15th, 1915, in the Latter-day Saints' Chapel, Sycamore Road, Handsworth, Birmingham (Birmingham conference), when two souls were added to the fold of Christ. Elder J. Fred Swinger officiated.

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